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skeptic turns from the evidence unconvinced; the Christian finds it confirms his faith that death is the gateway of life." In conclusion Dr. Galloway sees in immortality, with Mr. Fiske, "a supreme act of faith in the reasonableness of God's work." M. J.

LIFE AFTER DEATH. PROBLEMS OF THE FUTURE LIFE AND ITS NATURE. By *James H. Hyslop, Ph.D., M.D.* London: Kegan Paul, Trench, Trübner & Co., 1919. Pp. xii, 346. Price, 9s. net.

This book is, in part, historical, and historically sound, the first three chapters concerning themselves with the record of primitive conceptions of a future life, and the pre-Christian ideas of civilized nations. After this point, Dr. Hyslop assumes the survival of the spirit of man after bodily death, referring the reader to the "plentiful and voluminous" material in the publications of the various Societies of Psychical Research as evidence, and then attacks the further problems, such as the nature of this existence after death (Chapter IV), the process of communication between this world and discarnate spirits. There is a chapter on the dissociation or disintegration of personality, which is a familiar feature of psychic research; and skeptics may find cause for skepticism in an account of the obsession of Doris by the spirit of Count Cagliostro, who was finally induced to go into a monastery or hospital in charge of Anselm, the eleventh-century Archbishop of Canterbury (p. 303). "Good evidence" of a spirit's personal identity seems somewhat too readily accepted by the author. Dr. Hyslop's attitude throughout is uncompromising: "I regard," he says, "the existence of discarnate spirits as scientifically proved, and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward"—an attitude very different from that of the late Lord Rayleigh, when investigating similar phenomena. J.

PAGAN AND CHRISTIAN CREEDS: THEIR ORIGIN AND MEANING. By *Edward Carpenter*. London: G. Allen & Unwin, Ltd., 1920. Pp. 318. Price, 10s. 6d. net.

Mr. Carpenter's thesis is that the Christian religion is not the *merle blanche* among thrushes, though (in this country at any rate) it has managed to persuade the general public of its divine uniqueness to such a degree that few people, even nowadays, realize that it has sprung from just the same root of paganism, and that the evolution of rites and ceremonies has been the same all over the world. "There has been, in fact, a world religion, though with various phrases and branches."

He accounts for the unity of this phenomenon by linking it up with the evolution of human consciousness. It proceeds from and accompanies "the three great stages of the unfolding of consciousness, firstly, that of simple or animal consciousness, secondly, that of *self-consciousness*, and thirdly, that of a third stage" (p. 16) which has not been effectively named: perhaps cosmic consciousness. But the speculations as to this future stage of consciousness are mystical, and on the lines of "wouldn't-it-be-nice-if": "Why should there not arise a sense of non-differentiation in the future, similar but more extended, more intelligent [than the early stage]. *Certainly, this will arrive*, in its own appointed time." J.

THE ORIGIN OF THE DOCTRINE OF THE TRINITY. By *Rendel Harris*. Manchester: The University Press, 1919. Pp. 41. Price, 2s. 6d. net.

The author gives in this lecture or pamphlet his reasons for supposing, firstly, the existence of a lost book of the first age of Christianity, and secondly, a lost Christian doctrine of the first century, according to which Jesus was defined as the Sophia or Wisdom of God. "What we propose to do," he tells us, "is to show that by the discovery of two fresh facts the whole matter of the evolution of the Trinity is put in a fresh light." This would certainly be the case if the two contentions were facts. In the first of these contentions, Dr. Harris sketches his arguments in a summary and popular manner. He has dealt with this hypothesis elsewhere; but it is unfortunate that he refers to the existence of the Book of Testimonies, which sets out with the idea that Christ was the Wisdom, not the Messiah of God, as a "fact." Against this is to be set the emphasis of St. Paul and the Synoptic Gospels upon Christ as the Messiah.

C. B.

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